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Saturday, March 22, 1969
Barn
Lunch & Coffee
and
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Morning & Lunch

Saturday Lunch

Mr. Nyland: What have your thoughts been during this meal. I think it is, every once in a while, quite necessary to recollect the last hour, and to be quite honest about where did the thoughts go and how was the energy spent. Because it's still enough in your mind—you remember, you know where you were—you know approximately what you have been thinking about, and I just wondered if during such an hour the thought and the actual application of a desire to Work occurred to you, or that during the meal something did happen accidentally which reminded you.

If you can do this every once in a while ... and it is a matter for yourself to find out where you stand and that that, naturally, presupposes that you are interested in finding out where you really are. Because that is not a foregone conclusion, even when you come to the Barn, that you're interested in yourself. You may not be at all. You may already come because it's a nice day, or because it is *comme il faut*—you have to do it. And you have to remind yourself, time and time again, of the question: “Do I really believe that I must Work.” Because many times I don't think that you really want to; and also that it is too much even to wish it, and you postpone it. And ordinary life, of course, will continue and you are part of it ... you remain part, and there is very little sometimes of indicating that there is something else that also should be attended to.

And I've thought many times about that particular kind of a problem: Why is it that if one is born with such a tremendous advantage of not having as yet, when one is quite young, any kind of a functioning that could predominate; and that there is still in a baby such openness to

life, and what happens to it when it is covered. And why is it that the Earth really presents us with that kind of a problem and that we have to accept the conditions as they are, and for a long time, of course, live in a mechanical world, and why is it that ... and we can continue, of course, to think about that kind of a problem—why is it that Earth gives us this—and you must continue to try to think further. Because it is not just a statement of saying that that is the condition of Earth, *therefore* we are that way. It is still a question: Why is it that it has to be on Earth, and why is it that we happen to think about it, and why do we *want* to think about it. Because there must be some kind of a meaning why we experience a variety of different things at different times, at different times in our life.

When I talk about opportunities which one must take, why do I have opportunities—what I call an ‘opportunity,’ or a ‘realization’ of life, or time, or dimensions, or space, or thoughts, or deep feelings. What is it that is in me and that I say “This is the totality of myself, unfortunately.” There is a little bit of a place left in which I start to think about the Hereafter or the aim and purpose of Man’s life on Earth and why Earth is the way it is, and when I then see how much, I call it, still ‘asleep’ I am—how much unconscious I am—and how I must believe that that is the condition of Earth... Because I don’t know any better and I don’t see anyone else to be any better; and I see around me everybody existing the same way as I am, and I must come to the conclusion that that is the reason why Earth happens to be, but why should I think that I want to be different. Because that is important: Why should I even want to talk about the possibility of considering the last hour, and to judge myself then and say “You fool, you have been asleep, and do I really mean it.”

I think the question of your honesty rests with that, and that it is never a question of paying lip service to reading All and Everything or admiring the picture of Gurdjieff. It is at certain moments in your life, when there is a possibility that something can come together—that is, accidentally all the psychological factors start to fit into a certain pattern. It is accidental, because there is nothing to guide it. You are subject to certain things of course you don’t know, but you can be open to the possibility that at times it might happen.

And this is what I mean by considering the last hour: How often has it happened that there was fortunately, like a kaleidoscope, a certain pattern which seemed to fit, and it spelled out the possibility of Objectivity. It gave at a certain time an imagination as if there was a door you could open and through which you could escape. There are many hours in the day, and a lot of

hours still for this afternoon. I do not know how often God knocks on your door, and I don't know how often you are home, willing to have Him knock on your door. I think that people are not very much at home. They live in an outside world, their essential little room gets dusty—I don't think they even clean it—and to leave alone the sacred interior inside, I'm afraid that many have lost the key.

Again and again, your home is with you. You have to remember your inner life. You have to know you bring it with you. You have to see whatever happens as an experience. What can I expect from such experience. What is the meaning for me on Earth. What is the meaning of Earth for me, when I once understand it, I'm perfectly ready to go. When I have fulfilled a certain task, nothing need keep me. I can keep myself here if I wish, but I then must make sure that at any one time that there is something *in me* which wishes to remember myself, that that what is my 'I' never will sleep.

Several hours—tonight, tomorrow, preparation for tomorrow, planning for tomorrow—what will we do. What can we hope for. What can we really expect. What are we now. To what extent can I now, even *now* be Conscious for a moment, an Awareness for myself, the knowledge that I exist and the knowledge that I accept myself as I am. Because this is what God does to me. He accepts me, and in that He is not listening to my explanations or the reasons why I am suffering or so wonderful. In the acceptance of me, He doesn't listen anymore. He is just Being, and the Being-level of Him accepts the fact of my level of Being. No fancy nonsense, just "Here I am. My Lord, accept me as I am."

I hope you have a good afternoon.

Saturday Coffee

Mr. Nyland: I will say something about it, so that perhaps afterwards—after quite some time maybe, maybe after I have gone for a long time away from this Earth—that maybe some time in your later life you happen to think about responsibility and taking on, yourself, something that is required; and trying to understand to what extent one belongs, every once in a while, to a surrounding which *does* require from you something you must give and where it is necessary to develop within oneself something that recognizes that you are a part of something, and that maybe you have made a promise or maybe even a vow, or that maybe you sometimes remember that you are that kind of a part, having to fulfill certain functions. And almost that if one does not fulfill it, then there is something lopsided and something is hampered in the further progress

of something that one is interested in; and that other people become dependent on that and that it was your fault, and I hope that at such times when that comes to you, that you can be honest about it in admitting that it was a mistake.

Because there is no denying that there is a mistake. If I understand myself and if I see that I have taken on a responsibility for certain things when that is my world—in that I live, and I cannot forget—and if I still am part of it and I realize I cannot do it, then I must say “I cannot do it and perhaps someone else *can* do it,” but my responsibility extends further—in finding out someone then who can take over. And you have a child ... you have a child, you’re not going to leave it alone, you’re not putting it on the doorstep of someone else. You took a responsibility for that—that child being born. You as father and mother, you take that responsibility regardless of how difficult it might be. If I have an aim, I remember that aim because that’s my life. When I go with that and I try to do what I can, I will never forget, even if I fail. Because I know that I’m undertaking something; and when I come to the conclusion I cannot do it, I should be Man enough to say “I’m sorry, I cannot do it” but I should remember that I was part of something that required me.

This is dependability. This is the coherence that I talk about once and awhile, about Group members seeing each other as a Group and thinking about the Group when they don’t see each other, and try to remember what will happen and what is happening; and to try to place themselves in a lunch like this when I cannot be present, and say “Well, yes, of course, a lunch, and maybe there should be a little playing ... oh my God, where is the microphone and where is the setup so that it can continue.” Such failure! And that’s why I say it. Because you will, in later life, be confronted with certain things that you have probably undertaken and for which you have assumed a responsibility. You may have, for instance, an assumption that you say to a person, “I love you forever and ever,” and then there are many years that pass, and after some time, maybe, you say “I don’t love you.” And then, does that clear you of the responsibility? You may have done something to someone and it may be quite all right, and are you responsible for the consequences? What has it led to that you are still involved in, and you cannot just extricate yourself and say, “I’m sorry.” A Man is a Man when he becomes responsible for all the ramification of his acts, and when it is the whole alphabet *that* may be necessary to be said, until ‘z’ he will have to say it. Because that’s a Man: He takes it upon himself to carry it out until it is fulfilled, or until it has been taken away from him in some way or other, or until he is incapable.

You see, for me such a thing is extremely sad. It is something that is like a failure. And I say to myself, then, “To what extent am I at fault.” Should I have reminded someone. Should I have said, ‘Don’t forget such-and-such because...’ And then it would seem as if I don’t trust them, as if I want to be after them with a little stick and to chastise them when they make a mistake, and hit their fingers when they try to write with a crooked index finger. And who am I to do it, and how will anyone grow up unless he has the freedom to make a mistake.

But when he makes the mistake, I’m sad. Because it is not necessary to make mistakes when one has a little bit more of that kind of concern, thoughtfulness, wish to share, participate, solidarity of a Group, member of the totality. How will you ever reach God when he is totally universal, Omnipresent. When you are not present, do you think that He will ever consider you as a member? It’s a small Group we have, there are not many things that are obligations, they are really quite simple and each person can more or less fulfill them. And even when I suggest “Fix a truck” so that we can do something in accordance with a little plan that we might have, of not being thwarted simply because there happens to be a truck that’s out of order so that we don’t get sand, so that we don’t fix the road so that the road has to stay again for another week; or whatever it may be, that I introduce something that: Let’s make an attempt *now*.

This attempt to break that kind of a chain of ordinary mechanicality, of submission to the ordinary events as they happen to take place which we don’t ... sometimes don’t like because sometimes we have another aim.

If one is a Man, one has an aim regardless of conditions under which he lives. If I want to go to the Sun, I don’t give a goddamn about the Earth, because I leave it. I have an aim for Work and there is a Barn and there is a piano and there is something that could be played ... and there is a little instrument, and there has been a rule that someone ought to take care of it, and there is not a person to take care of it and no substitute, for me it’s very sad.

Try to remember later in life, maybe, such a tape—if you have it in your pocket like a cassette, and then you remember. Because, you see, I talk about life. I talk about that what you are. I talk about what you might become. I talk about inspiration for you, for the fulfillment of that what is your life in this world; and to try to understand it for *your* sake, so that you will become a Man and meet God on a certain level where He wishes you to be and where, in my opinion, you can belong if you only want to do away with a little thoughtlessness and a little selfishness. And as you can place yourself in conditions belonging to someone else for the sake

of seeing to what extent you are responsible for the maintenance of something that has become a little bit, perhaps, of an established monotony; and at the same time, as long as it is established and as long as you are part, you are a part and then you have to fulfill your obligation until the bitter end. Because that is the requirement of life. You will suffer until you die. You can Work until you die. You can grow until you die, and then you go to a different level with all the equipment of your life, with all your death during daily days, with all the ambitions during a lifetime. That what has made you as an emotional entity—that goes with you. For that you prepare. For *that* you take responsibility. That is the food you need at the present time.

So, today we don't play.

Sunday Morning

Mr. Nyland: So, while we are waiting for the tape, we can utilize the time. Because I was a little bit in doubt what would I do—first play and then talk, or first talk and then play. So, fate determines what I should do—that is, talk first. And perhaps it is right. Because if music can produce anything for you as a ... for the beginning of a day, then it should not be talked about, and whatever influence it might have should be left by itself without having anything else interfere.

And what I want to say, has no direct reference to music. It has reference to the changeover of winter to summer, and the effect it will have on us living at the Barn. That is, I think that you have to start to realize that because of winter conditions ... because of winter conditions certain things had to be crowded within a smaller space because we couldn't use upstairs, and of course we couldn't be too much outside—unless for snow removal—but that is now gradually changing, and this happens to be the first Sunday after the beginning of Spring. So it is an appropriate time to talk about it, and I would like to recall certain statements I have made before, and the attitude one should have regarding the Barn as a whole, which, including the different activities which are now going on, might have been diluting your memory a little.

You know, when people get together there is a danger that when one emphasizes too much the necessity for solidarity, that then they start to lean on each other. That is the opposite side of it; so that you might say that the conclusion of that is that one simply says, "Here, please help me, you can do it so well and then I don't have to do it"—that kind of thing starts to penetrate into so-called 'interest' in what someone else is doing, and as a result you dilute your own effort, and you find an excuse to mess a little bit into the affairs of someone else. This is the one thing

that you now have to realize: Work first starts with yourself. This is related to what *you* are doing. Everybody else will have to do certain things, you must know that they are doing it. It's not necessary to chum around too much. If you work in a small group on the same project, you also should keep your thoughts more or less to yourself. You should not really ... in the first place not gossip, but in the second place not be amiable, it's not necessary.

Kind, helpful, considerate; to see and notice each other and to help when necessary: A person has to do certain things. First, as much as he can himself. He must not immediately ask for help. If it proves that you cannot do it and that you actually need help, which of course many times you do—when you are building something and the 2 x 12 is too heavy, you need someone else to help you carry it. So it does not go into the impossibility that everything ought to be done by yourself and if you cannot do it it isn't done; that's a silly conclusion, but first exhaust your own possibilities of doing a thing by yourself, if you possibly can. It also means that there is a sincerity on the work and in the work you are doing. There is something, then, that requires you to stay with it; and that in the difficulties that sometimes might come up, that you will try to keep on working and not find too soon an excuse to take a little walk or to feel too tired. In that respect you have to be honest. Don't try to do other activities because you happen to be here and you feel like it.

Work is work. For instance, the question came up about doing a transcription or listening to a tape. There are certain necessities which require people to being in the little office, or those who take care of their children, and in order to occupy their time it's sometimes very helpful if they listen to a tape and have earphones so that they don't disturb other people, and then make transcriptions. But that's only for such people who, you might say, belong more or less to an 'office' force, but others who are here to work physically, stay and work physically. That is what we are trying to do at the Barn.

Now the division of different kinds of work, the way it is arranged certain people are responsible, certain activities take place under management of some people who are specially equipped or who want to take that responsibility. Stay within that group when you work with that group. Robert will tell you about what kind of activities we are contemplating today, but they include, of course, much more work outside—the garden, the greenhouse, whatever it is that we do in connection with the growth of the soil—and the different other activities, including Amity and what has to be done there; and upstairs and the preparation for being able to move,

which I hope might be next week: that we take the piano up ... upstairs, that the organ may be fixed, that the floor is being patched and things of that kind.

With this coming of spring and the summer, I would like to bring back again one of the purposes of the Barn. I mean by that, that whenever the Barn becomes a receptacle ... receptacle of certain atmospheres of people who are honest in their Work, the Barn itself will have an atmosphere of its own, and that therefore it can be used for purposes of psychological health. For that reason, it has to be maintained more than just over the weekend. Because it is not as yet strong enough to maintain itself with no one here, and therefore I would prefer, if it can be done, for some people who are here and living in the neighborhood; and although they have to earn a living, that perhaps we can arrange that for a day they, out of a week, spend it at the Barn in order to do, and attend, to the maintenance of certain activities, or even to do work that can be done better when there are not too many people.

I have in mind also the caring for the Barn as a whole, and to see that every day the Barn is attended to by someone who takes the responsibility for that. A few times, now, in the past it has happened that the lights were not turned on, that not even the lights were here in the kitchen. One evening some came out for the sake of rats in order ... and all of a sudden I discovered a fire in the, in the drum out there, but from the house it looked a little different. And of course I came over to see and I noticed that everything was all right, but try to be a little considerate about that. Because whenever there is anything suspicious and I happen to see it, of course I become responsible, also, to find out if the suspicion is founded or unfounded. It's a matter of consideration. It's a matter of gradually finding someone who will take care of such non-weekend activities, who could take that kind of responsibility and actually could consider it one of the Activities of the Barn as a whole, very similar to the other Activities in which we are engaged. That even if, when one says there are those Activities which at the present time do not make enough money, they have to be sustained by us simply to keep them going; in the same way, when a person devotes time to these kind of things and he cannot afford it, that it is up to us as a whole to help him financially, and I will make such arrangements whenever I think it is necessary.

So, don't let the economic question interfere too much. Because money has to be spent, and it will not stay in the bank either in Chester or in New York. It will circulate among us and it will help to bring about a circulation of activity, and activities will have to be maintained. And

if you can understand this now, then really you will start to think about it, and perhaps in different terms.

For instance, I have in mind that if there is kitchen work to be done, it should be done in the kitchen, of course, and no interference, if we possibly can help it, with anyone wanting to paint or even fix things up. That is work that should be done when there is no work in the kitchen. This is what I have in mind—that is work that can be done during the week—and for today, for instance, I would like to make sure that no one comes in the kitchen unless they have business here. You remember we had that rule, and you only could come if you wanted a cup of coffee, we even said at 11:00 and not before. And things of that kind, I don't mind what kind of regulations you will want to make, and it is a little bit up to the management of the kitchen of how things are arranged. And I'm not very familiar at the present time about selection of cooks and the assignment of certain duties, but that is all your affair. All I want to do, is no interference. Leave people alone, and for yourself you attend to whatever you have to do, and don't come and chew the rag. It's not needed. All of that belongs to an ordinary, very superficial world, and we don't want too much of that kind of a world to penetrate into work at the Barn.

I'm quite certain that some of you don't understand what I mean. Because it does require a certain maturity and already a certain wish for taking responsibility, and there are several things that particularly younger people—young in years as well as young in Work—will have to understand gradually, and for the time being I would ask them, don't be prejudiced, don't be opinionated. Just take things as you see them with all the criticism that you might have, but with the realization that the first assumption is that anyone who is here comes for a definite purpose to want to find out something about himself, and for that reason you don't have to worry too much about them, and you attend to your own affairs. If you feel that certain things could be done, that you could help in bringing them about; that in the creation of a certain atmosphere which has to be serious and at the same time joyful, that then it is up to you to try to produce it, instead of being critical about the fact that it doesn't exist.

Any kind of a value that a meeting of people will have, it doesn't matter if they meet for the purpose of talking about Work, or if they meet for the purpose of actually trying to Work on themselves in the presence of each other. All this has to start from what *you* are and what you bring and whatever *your* understanding is, and then you can expect people really to correspond ...

or to respond to you and to have a corresponding attitude with whatever you happen to be. *You* give an example, and then some others will be encouraged.

I hope you understand, now, what I mean by working in unison, in solidarity, and also working separately. That is the golden mean: Not too much extreme on one side and no extreme on the other, but to try to keep to a certain path which is affected by both but which is directed by you; and that you keep, in that kind of equilibrium, between the different forces which come from one side or another, and that you take your road as you have outlined it for yourself, and in which you have an aim. And I hope that that aim can be really clear to you; that you know what you want to do, and then that you go ahead and do it.

After I've played, Robert will make a list. All of you will stay here until you know definitely where you will be. That is, I do not like it—just by holding up your hand and saying “I will work with this.” Your name will be written down. I'm afraid that gradually a little bit too much of wishy-washyness has entered. I would like you to consider this work at the Barn seriously. I've said many times, it is not a picnic and it's not a nice day in the country. It's a serious attempt to produce something of which you, in the first place, would benefit. But again I say, stick to your own last, then you will make the best shoes in the world.

So, we can have a tape?

Sunday Lunch

Mr. Nyland: So gradually we can slide into the coffee. ‘Gradually.’ I have to say that. Because when people start to work, now, at different places like Amity or in the garden, it takes them some time to get there. It also takes some time to serve for sixty, seventy or eighty people. So it is a question, then, of seeing how can you adjust it. I would say that those who are out away from here or at a certain distance, should be advised: A little earlier, even before you start dishing out. Because as it is now—or has been this particular meal—they came in over a period of ten to fifteen minutes, so some of you are already finished and some are still in the midst of it, some are still eating, some already are smoking, and it is not entirely right.

I would like to see that when we get ready for certain things, also when I want to talk ... and that's why I say slide into coffee ‘gradually,’ it is simply a continuation of the way it has been this meal, and there's no particular objection to it. Because I think that if there is disturbance around you and you still want to listen and pay attention, or if you want to find out for yourself where you are, you simply work under a little bit more difficult condition. So I say

there is no objection, but it's also possible that it might really disturb you too much, and then it would be a pity.

So that's as far as trying to arrange gradually more and more of this kind of thing. Maybe after a little while we will become so perfect that there is nothing to criticize any more. The arrangement with the 'V' this way—Robert, it's very good. This way I can see every table, and I can really watch people's faces. It's very important for anyone who addresses a certain audience to see what happens to the people who sit in that audience, and to see where their attention is. When I listen to tapes and I hear too much creaking of chairs and too much stumbling around, I know that there is something missing in the particular attention on the part of some people; and it is quite definitely an indication for me if that what is being said, or what is listened to, is listened to at the right ... from the right level ... the right kind of a level.

There has to be a certain kind of silence. Not entirely silent. Certain things can take place which belong to ordinary, mechanical, life, and then it is a process as if in that part of your mind and part of your feeling becomes engaged for ordinary things and then frees another section of your mind and your feelings for different purposes. I've explained several times that Gurdjieff, when he was writing utilized the noise of Café de la Paix or Childs in New York, simply to settle an ordinary mechanical existence in himself. That many times he would drive a car in order to have his body be occupied with certain things that did not require very much energy, but when the energy was then divided and part of it went into a certain direction for the maintenance only—or more or less reacting towards it in the usual, mechanical way—that then it was possible to separate the energy that was needed for his thoughts, in writing, from that what was needed for the ordinary maintenance. And in that way, that energy that is then being used becomes quite clearer, because it is much more free.

You can try it yourself—if you have certain problems that you want to think out, where will you think them out. And if you really ... in your own experience would try to find out what you could do with your body and the different organs the way they function. If you go out in the open and sit in Mother Nature's lap and it is very quiet, I doubt very much that you actually can Work. You go off in a certain meditation or perhaps in a little bit of a sleep, and actually the thought process is hampered by too much silence. Because at the present time our mind is not as yet used to silence, and it is something that still has to be acquired. If you want to write a good letter, you have to go to a place where there is a little bit of noise, and sometimes a restaurant is

excellent; because there is always a little rattling of the cups and saucers that are being washed in the kitchen, and that then you will see that there is something that takes place in you in which there is very definitely an equilibrium between different kinds of energies used for different purposes.

And this always is a solution to anyone who happens to be a little bit disturbed one way or the other. You may go out with the best of intentions and sit and take a photograph or want to study nature, when it is all quiet it is something that will not produce in you a real wish to do the right thing. When you want to draw, you have to have something *around* you that is active, even small as it is. It should not divert your attention too much, but there should be something that takes care of your ordinary existence, exactly the same as your breathing takes care of your body to maintain it, and you don't have to pay attention to it.

Well, I only mean this: That whenever we now talk and whenever you can spend the time to listen, I am interested to see how much actually can penetrate. Because it is important to me. It's important to know, for instance, how long I can talk. Because there has to be attention during such a talking, and I have to know when it is too much, when you are filled, when you cannot contain any more. There is a certain length of discussion in a meeting, among yourselves where everybody is filled and where you perhaps get bored or sleepy, and you should stop at such a time. There is a limitation to your brain and a limitation to your feeling, as well as a limitation to your body. Your body tells you when you're tired; your mind very seldom will tell you unless you get a headache, and your feeling is not functioning sufficiently even to tell you, because it is dependent on the body itself.

One should really start to study oneself much more of what are your capacities. When you know what you can do within the confines of ordinary life and the way you are now living and whatever you have to pay for economic conditions, you will find out, then, what you are capable of as an actuality, and on that you can base what you will be capable of as a potentiality. And it is this kind of a desire that one should have in life, that should stay with you regardless how old you become. Because if you lose that you will die, and you will die also prematurely. That is, you will eventually disappear from the Earth for some reason or other, because there is no desire anymore to live.

You see, when we talk about birthdays, when there is something that is like a little milestone and I say "Yes, now today I'm so old," well, there is then another year ahead of you.

You find out what there is, on that day, as life quantity or life force. It's an accumulation of certain years that have gone by and you extract from it, and particularly when it is a quarter of a century it's a very important day. Because, what does one expect of one's life. When I happen to sit next to a person who is at that stage and then I say to myself "My, I'm way ahead, I already am three-quarters of a century," and I wish such a person to have this same kind of experience. Because I really wish a long life for people; but I would like to have that life in such a way that the desire for living remains, and that in that desire they will have a means of living long.

I've said some time ago that when one Works, there is very definitely a certain situation which affects the health of the physical body. There is a possibility in Working, an acquisition of certain forms of energy which you don't get in ordinary life. Ordinary life has a certain life span, dependent on the condition of your body and the way you use it and to what you are exposed, and to what extent you are using up energy as a result of being influenced by certain impressions, which, of course, within yourself you have to digest. When there is a chance of the acquisition of new forms of life or energies entering into you, you stop, to some extent, the decay of yourself—physically speaking as well as, of course, emotionally and intellectually. And it is that that I'm talking about which will give you the possibility of extending the length of your life much longer: So that it will not go 'down,' as it were, to Earth and that you will be buried, but it will stay up and you maintain it.

And it is that that one should try to use, already when one is young. Because life is described as a curve. It starts, and it goes up. It starts at what you call a 'minimum,' and then it reaches an optimum of value. That is the highest point where you ... actually your life is going to turn down like a sinus curve reaching, again, the level, and the end of your life is a point that is called 'maximum,' it is that what is the end as far as *that* life is concerned. The highest point is the optimum, and it is at the optimum where the decision can be made of how the next end—that is, the following ... that what follows optimum to maximum—will be extended. And the line by which it goes from optimum to the horizontal line where the beginning was, is simply a measurement of the length of life that you are still able to live; and sometimes it falls down very quickly after the optimum and sometimes it can be extended as if it becomes a horizontal line parallel to the original one, and the further you can extend that, the more chance there is that for a long time it will not reach the point of your maximum.

This is the influence that one could be under when one is Working, and for that I hope that

when a person is young and sees his whole life as a possibility ahead of him—and that of course he has to live it, and that he hopes that during such a lifetime he will gain a great deal of information, and experience, and maturity, and really wisdom—that then the utilization of that and the preparation for it should start when he is quite young. Because that will set his particular, I call it once in a while an ‘extrapolation’—of that what is going to be based on the understanding of what is at the present time—and the further you can extend that sinus curve, the more you can make it really not look like a sinus curve at all.

Because the sinus curve is a product of Mother Earth. It is an indication of how life will be when it is only kept mechanically. It is a certain pattern in which this going from the minimum to the optimum is very similar to that what is from the optimum to the maximum, but by the extension of that line and reaching the end much, much later, it simply means that I destroy the pattern of Mother Earth, and I introduce something of a different kind. And the kind that is introduced is like a force attracting my lifeline to becoming horizontal and sometimes, if possible extending, going upwards.

This destroys all the influence of Earth, but I use the Earth for reaching the optimum. That is why the sooner one can settle with the problems of Earth, the better it will be. Because there will be less attraction to Earth and much more possibility of the line either becoming horizontal or even going up. That, of course, we call ‘evolution.’ Because that what will go up from the optimum higher than where the optimum is, that what is indicated by the optimum is only what is allowed by Mother Nature; but when I go from there on up, I, in evolution get loose from the bondage of Earth, and then there is that chance of reaching a higher level. And that is really that aim, and in that process between the optimum and maximum I shed, gradually, all the different things that I have acquired during the first period of my life.

During the first period I become affected by all kind of conditions in which I happen to live, and I acquire so-called ‘characteristics’ which belong, then, to my character. And the character that is formed within me in my life is, of course, originally based on an influence biologically from father and mother, and quite definitely of an influence which at the time prevailed when I happen to be either conceived or born and I say, astrologically, I have a certain ‘chart.’ But then it is something that starts to be my own; and when I remain asleep, when I remain mechanical the factors continue, and I acquire characteristics in conformity to that what is the two-thirds of myself at the moment when I was born.

The influence of such moments—that is, at the moment when I am born, the influence from my father and mother that is the biological one, and the influence of the horoscope—will affect me during a period of unconsciousness, and they will take the form of acquired characteristics. When I now start to Work, I will be able to shed more and more that what are such acquisitions which really do not belong to me but have been gleaned onto me because of the conditions in which I happen to live. And for that reason, that what then comes to the foreground—and what has to be met—is the condition of what I am as a type. And of these two things which are then, were ... or were in me when I was born, the influence of the biological kind becomes less and less; because it is too far away, and it is also so small; that at the moment when I was conceived or born it was one-third, almost—or practically half—but when I finally reach the optimum stage of my life, the influence of my father and mother is practically nil, and then I'm faced with one problem only: That is, my type—what am I, mechanically formed, and to what extent have I reacted.

In learning to know myself and by means of Work finding out the reality of what I am, I then start to study the acquired characteristics which are my manifestations; and then when I wish to evolve I shed, gradually, such characteristics which I do not wish any longer, because they belong to Earth only. And that what keeps me is, then, my type adjusted to that what may be within the horoscope and giving the possibility of leaving Earth—as perhaps sometimes is explained in a horoscope, and particularly the planets, about which we don't know very much—so that then out of me, when I wish to evolve in my life I hope that the line will go up and up and finally, in decrepit old age will come down because then the body has nothing to say anymore, and has no further use.

Because the assumption is that something else has been formed which, then, becomes the continuation of life, and at such a time one doesn't care about death anymore and it has lost its fangs. It has lost its influence. It really doesn't exist any longer ... because everything that is connected with it is not killed by the absence of that form of life on Earth, since life on Earth is now in the sky and no longer connected and no longer bound to the conditions we are familiar with as we live now.

So you see, Mike, what is needed as another twenty-five years ahead, is a very crucial period. The beginning—this twenty-five years—one is not really responsible. The influences at birth are still partly the influences that form one. The influences with which one meets the

conditions of life are not entirely your own because you are still imprinted, you are still receiving impressions. In the second quarter one has a chance to take what you have and to arrange it, to put it in a certain way, perhaps even classifying it; to learn to know yourself—what is, in that period, the accumulated wisdom; or what is perhaps not even wisdom, what is there as a certain fact which many times you will question because you are not so sure—and it is at that time that one becomes primarily interested in inner life.

Because there is something in Man at that time—between twenty-five and fifty. One says sometimes that life ‘begins at forty,’ it begins ... it begins really at twenty-five. It is preparation. At forty one is through with a little bit of classification. One knows, then, a little bit about what one is and what can be expected, and that is usually when one does not work based on a mechanicality or the dexterity that a Man has gained in his life so far, or his ability to find a certain place in society. It has to go on, until fifty, until one knows what is the place, with one’s inner life, in the world as the world presents itself to one, and at which time one then has acquired a possibility of discriminating of that what you really know is worthwhile and what is not worthwhile. So that the third quarter will be devoted to that kind of life that you really wish. And this is aside from all kind of predictions, aside from all kind of indications in your own horoscope. Because you’re free from your horoscope. This is what you accomplish between twenty-five and fifty. Then you have no particular, desire anymore to consider the Earth as a center, because one gets through with certain things. At the optimum place, at twenty-five one is still very much involved, and then one has to start to loosening oneself and to see what is really the inner core; and if you can, the beginning of the inner, inner. But that what is essentially essence comes after fifty.

This is how a life, I think, should be led, should be lived, should be divided, should be attended to and should be understood. So that there is no hurry. So that one does not feel that one has to act already like an old man when one is still twenty-five. That at that time one is entitled to *all* the possibilities which life can give. One is living on Earth. Don’t live prematurely on the planetary level or even on the Sun, but make preparation so that when it is proper, that one then can go over from one to the other, from one Ship of Occasion to the Ship of Omnipresent.

So, Mike, not only a good year, but a good quarter of a century. [Toast]

There’s one more thing I would like to say, because it has come up as a question every

once and awhile, and sometimes it is because I have used it. I say—and I’ve said many times—“Work with pleasure.” What do I really mean by that. It does *not* mean that you have a smile on your face necessarily. It means that there is a desire, and the pleasure comes in that that what you want to reach, when you fulfill such desire, is of use to you; that an aim that is ahead of you, you will want to Work with pleasure. So your attitude, of course, is constantly with that aim in mind, and even with that aim in mind, you can be very serious and still Work with pleasure.

When one considers that a person has to be joyful and show it to the rest of the world and dance around and so forth, that is not the pleasure I mean. That is *very* superficial, and of course it is a form of life and it is wonderful to have it, but that is not the idea of Work. Work means I am engaged in something I want to do, and seriously and honestly I want to strive towards it. And of course *that* gives me pleasure, because then within me there is something that really takes place and from where I start to Work. And that *inside* is, for me, as if it is gestating, boiling, as if it is something that gives me heat at that time when it is active, but it doesn’t have to show to the outside world. Of course, it can if I want to. It can come out when I speak; because something of that deeper realization of one’s inner life can go into one’s form; it can go out through your eyes in showing, but it is not using the ordinary means of what we call ‘smile’ on a face or a certain expression, or that form of hilarity or sometimes hysterical manifestations. They don’t belong to Work. Work is *inside* of yourself. Work is a process for inner life and the development of *that*. Not outer life. It is only when that what is inside is strong! It is only when ‘I’ exists that it can be of help to you in the manifestations towards outer life. But it will take such a long time. Because that you are what you are in outer life, is a crystallization already of your manifestation of the physical body, and how are you going to change it! That what still can be changed is *within* you, and it starts with the possible development of a Conscience, and it starts with that kind of a breathing, and it starts with that kind of an emotional state within your heart. And after that, it will start with a changing over of your mental functions into different kind of thoughts, or thoughts that belong to God and not only to you.

But your physical manifestations, you may as well keep them—provided you endow them with something from inside ... and let them come *from* inside, and then in the manifestation you will know. Because the manifestation is then filled with a different kind of quality; and that quality is based on a result which takes place within you, in which your seriousness has been converted into an activity. It is an energy which is there of a different kind; and when that comes

out in a manifestation, the manifestation itself will disappear when it is not right, because the presence of that kind of energy *in* the manifestation will make that manifestation disappear when it is not becoming.

You still think that you have to change yourself. *You* will be changed when you change *within*, and then your whole appearance will become different because you don't live on the outside any longer; and that what is affecting you from the outside world has a chance to go deeper and be digested there and not reflect off because of the openness of yourself, and the opening of the possibility of that what is *really* your life will enable you to get food inside and feed it, and then the outside will slough off.

Really, you don't have to do anything about it. You don't have to make an attempt even to have a smile on your face. You *Are* what you are inside, and that starts to spread out towards something that people can recognize and then become, through you, the atmosphere. *Your* atmosphere. Your atmosphere when it has that quality, is contagious. It will then arouse something in someone else.

This is the imposition you can make. Because the other person can still say "No." The difficulty is always that I want someone else to be like I am; and it comes probably from the right place when I really mean it and I say, "It has given me a certain form of joy, I wish you had it." And then I try to create conditions so that the other person will conform to what I think they ought to be, and I don't leave enough room ... and I know that I am prejudiced, and ultimately I must admit that I am narrowminded. Because, what do I know. All my life I will have to find out what other people are; because they are different from the way I am, and the experiences I have, of course, are limited because I happen to be that what I am as personality.

How can I really include the lives of others. It's only when I come to essential quality, when there is something away from the manifestations, when that what is essential reaching, gradually, that what is much more permanent within one—and reaching, if one could, life—then I know life without the particular form to which I am attached and which comes out through me, is that quality. And when I meet a person on the basis of that and then I say my relation to my life is a 'joyful' one because I have one aim—that is, to set it free—that kindles in me a desire, and with that I'm overjoyed. Whenever I do anything in relation to that, and that attempt—and that I know that I'm entitled to when I Work: in order to set my life free—this is what I mean when I say, "Work with pleasure."

I hope you will this afternoon, but drink to it. And now as you drink, drink very slow. Don't just swallow. Just take a little bit and let it go, and you almost direct it, almost as if it goes drop by drop inside and reaches your stomach. Drop by drop, and during that time you try to be Awake.

End of tape